

HYPOCRISY.

There is much truth in the old story of the drunken or otherwise immoral clergyman who maintained that his exhortations to the virtuous which he did not practice were just as profitable as those of his more righteous brethren. He was like a finger-post; he showed the right way perfectly well, although he did not go along it himself. His case was doubtless an extreme one, and he must have been an impatient, hardened fellow; but he had got hold of a truth. It is no answer, as many people think it is, to a man's exhortations, or arguments, or whatever he puts forth, to bid him look at home, or to charge him with hypocrisy because his own conduct is not always in exact conformity with his own doctrine. Hypocrisy in the strict sense, conscious and deliberate pretense in matters of devotion and morality, is, we suspect, a much rarer vice than people think. At all events it is a charge which, as one easy to bring and hard to disprove, ought not to be brought against any man without very strong grounds. Inconsistency, self-delusion, mere irresolution and weakness, the mere imperfection, in short, of human nature, go a long way to account for a great deal which is often roughly set down as hypocrisy.

had at first embraced only under compulsion. But what was their state of mind when they made their first profession? We suspect that in many cases men found it possible to work themselves into a state in which they could profess their new creed without any conscious lying. It was a very strong case of making the best of a bad bargain. Many no doubt relapsed; they either were shamming at the time of their profession, or else the artificial excitement wore off, and they fell back on their former and more natural state of mind. But there are quite cases enough of compulsory conversions showing the stability of their new faith to show that the state of mind which we have supposed is not an impossible one.

We may now change the venue from matters of belief to matters of morals, and take the case which we put before of a detected sinner. We have known such cases; and we have known the outcry made. What a hypocrite he is! Now there is really no need to call him anything of the kind. It is very likely that he simply is, what most men are more or less, inconsistent and imperfect. He has a conscience, but he does not always obey it. He knows what is right; he says, if need be he teaches, what is right; but he does not always follow his own precepts. We are not defending him; we are only saying that his fault is a different fault from that of hypocrisy. To have a conscience, but not always to obey it, is, in different degrees, the moral state of the vast mass of mankind. It is the state of all save (we suppose) a few unusually saintly people at one end, and (we suppose) a few desperately wicked ones at the other end. To be very inconsistent and very imperfect, and to be aware of one's inconsistency and imperfection, whatever it is, is certainly not hypocrisy. Steele was no hypocrite when he wrote the "Christian Hero." Leading a vicious life, and wishing to cure himself of his vices, he took the somewhat strange means of shaming himself by writing and publishing a book in which he described a model of ideal piety and virtue. Such a course directly drew attention to his vices. But neither would he necessarily have been a hypocrite if he had striven to hide his vices from the world. It is rather hard to say that a man, pretending to be better than he is simply because he does not wish his imperfections to be found out, is like a very strong case, we could never quite join in the outcry against the Papal Legate in Henry the First's time who bragged against the marriage of the clergy in the morning and was caught in a very discreditable position in the evening. We are far from defending him; all we say is that his sin of the evening does not prove his zeal of the morning to have been insincere. Nay, he might possibly have argued—"I acknowledge my transgression and I regret it; I am ever and anon carried away by the strength of my passions; but meanwhile I am zealously serving the Church. But your married priests are always thinking of your wives and children, and do not serve the Church at all." The weaknesses and inconsistencies of men are endless; let them have all their fair share of blame; but let them not be indiscriminately called by a name which does not belong to all of them. A man is guilty of a particular vice who is, perhaps, an enthusiast against some other vice very likely not worse than his own. Let him have the fair amount of blame for his own error, but do not let his zeal for virtue in another quarter be set down as insincere. Let him not even be suspected of trying to atone for the vices to which he is inclined by abstaining from those to which he is not inclined. Nay, more, men's minds and consciences are often so strangely twisted, there is such a power of what Mr. Lecky calls "localizing" principles and feelings, that a man will be indignant against this or that form of a particular vice while he practises other forms of it without scruple. Such a man is flagrantly inconsistent; we should press the point of his inconsistency as a special argument to convince him, but we should not think of charging him with insincerity simply because he is inconsistent and imperfect. We have often heard, and we have always been pained to hear, really good actions attributed to bad motives simply because the life of the actor was open to objection on other grounds. We will not enter into the theological nature of sin, and the doctrine that he who offends in one point is guilty of all. Such is at least the doctrine of natural morality, which certainly welcomes whatever is good in any man, even though it may be mixed up with much that is bad.

All the cases which we have mentioned seem to us quite distinct from hypocrisy in the usual sense. In the former class of cases, where a man is certainly acting an artificial, though not necessarily a dishonest, part, the word may be applied in a certain sense. To cases of mere inconsistency and imperfection, however glaring, it should not be applied at all. Strict hypocrisy, the conscious and deliberate pretense to virtues which a man has not and does not care to have, is, we suspect, much rarer than people commonly think.

PERE HYACINTHE.
His Expected Arrival.
With the arrival of Father Hyacinthe, whose departure from France is announced by modern newspapers, we shall have a new sensation. The great question will remain to be decided, With what ecclesiastical body will he affiliate? With which of the great modern reformers does he compare? Though really in rebellion against the Pope, will it be either possible or expedient to throw himself directly into the arms of Protestantism? A contemporary remarks as follows:—
How much of absolute pluck and enduring courage may we expect from him? So far, he has only published a formal letter against the forthcoming Oecumenical Council in Rome, its commissions, and intent. The reverend father asserts that in his opinion the assembled prelates, with the Pope presiding, will attempt to execute a divorce between the Church and the progressive liberalism of the present century, and forcibly characterize the attempt, even the idea of such an attempt, as at once impious and foolish. The *Zenon* and the *Sieck*, neither of them controlled by church influences, speak of the letter as a sign of the times and destined to exert a great influence. The *Journal des Debats* holds a similar tone. The real question is whether Father Hyacinthe really deserves the position and connection to which we have assigned him. He has something of the vehemence of Luther; none of the mild, gentle, and persuasive force of Melancthon; none of the acerbity of Calvin; much, perhaps, of the enduring soul of Lamennais, which fought out its own battle in a solitary and unshriven death-bed, whose coffin went to no church, over whose grave no prayer was sung nor cross was raised, but whose pure soul could face its Maker and its only Master. He was a Protestant—revolting against human dictation only—a godly man worshipping God through the Bible and reverencing his own soul.
A Clerical Supporter—A Case in Point.
The following letter has been addressed to ex-Father Hyacinthe by Jom P. des Pilliers,

ex-Benedictine Superior and founder of the Abbey of Avey.—
My Much Honored Brother in our Lord—
God be praised for having granted you the strength to loudly confess, before Him and before men, the truth of the cause that is drawing the Church with rapid strides to its destruction. The upright minds, afflicted by the evils of Israel, are grateful towards you for your courage, and by implicitly rally around a preacher of the Gospel who dares to offer such an example to their timidity. For my part I am happy to tell you so, and I have come to do so, too. Being made a priest of the Roman Church when twenty-three years of age, at twenty-five I entered upon the cloister life, which to my mind was the type of Christian perfection. My acceptance was great. After many struggles, many twinges, I had ultimately, in order not to sacrifice my upright conscience, to fall out with my superior, General Dom Gueranger, the leader of the above-mentioned, who had written me as follows:—"When a thing is intimated you have but to acknowledge it. * * * You are not responsible for anything, and I answer for all. My errors will not be imputed to you. * * * Your conscience is safe." Such a doctrine renders the inferior but a blind serf, irresponsible before God for his personal actions. Therefore, like you, I protested. I renew my protest before the Council, the highest and last tribunal here below, before which I can bring my cause. After exhausting the local ecclesiastical jurisdictions, who honored me, some by silence, others by insults and threats, ordering me to submit myself to the iniquity, under pain of infamy, I, guided by my artless faith, addressed myself to Pius IX. My letter of March 4, 1864, was filial and full of abandonment. In order to make it more confidential I had added the words, "To be delivered personally. Important and very particular matters of conscience." This was equal to a sacramental confession. I had sealed it with five seals, and placed it in another, addressed to the intimate Secretary of Pius IX, begging him to place the enclosure in the hands of his Holiness, personally, who alone should know the contents, in consideration of the matter of conscience and the persons thereby brought into question.
March 23 the secretary of Pius IX wrote to assure me that he had himself placed the letter in the hands of his Holiness, who would read it in due course. I prayed a great deal, and waited patiently, full of confidence in him who proclaimed himself the Vicar of Jesus Christ and the common Father of the faithful. For eight months I remained without news. At last I learned from eye witnesses that in full of all justification Pius IX had sent that confidential document, that confession of all my feelings, to my most bitter enemies. On November 20, 1864, I demanded their replies. On the 22d a vicar-general wrote me from St. Claude:—"His Highness confines himself to the communication of his orders and those of the Holy See. That is all that your obedience requires you to know. By acting thus his Highness complies with the orders received from the Holy See, and has to render no account to you." On the 25th I replied that, in order to obey reasonably, according to that maxim of St. Paul, *rationabile obsequium*, my conscience required some enlightenment on the subject of the provoking documents containing the orders from Rome, and that if I did not receive an exact and authentic copy, I should be obliged to renounce all hopes of a reconciliation, which I have never ceased to implore by all my vows. On the 28th, in a letter strewn with epithets familiar to an absolute autocracy who experiences resistance, the Bishop wrote me:—"Monseigneur will give you no communication. * * * On his part, as on the part of the Holy See, he owes you orders, direction, and corrections; on your part, towards your superiors, it is a matter of submission and pardon, not of reconciliation. Therefore, sir, the documents you ask for will not be forwarded." This, my very honored brother, is the manner in which the Pope himself respects the conscience of a Christian, of a priest. Now, if he is so in the Council, and if the bishops, like myself, are but to receive orders, directions, and, if necessary, corrections, it is easy to foresee what kind of justice we may expect from it. Like yourself, I wished to make the trial, and if I am deceived, like you, will I then cry, "Ad tuum, Domine Jesu, tribunal appellat." Therefore, courage! On the path that we have chosen others will follow. Let the outrage and sarcasm of men, for whom a word of command of the party forms conscience, shower upon us; that is the extent of their knowledge and of their argument. For us, strong in our good right, and faithful to the maxim of the Apostles—"It is better to obey God than man"—let the pharisaism struggle in hatred. What it leads to is not new. Christ even raised obstacles against it. His word of command not being observance of human traditions, but solely the will of God His Father; now, that persecuted and put Christ to death, and the disciples of Jesus cannot be better treated at present by modern Pharisees than they were by their predecessors. Receive, my very honored brother, with the homage of my admiration, the assurance of my respectful and cordial sympathy. PIERRE DES PILLIERS, Ex-Benedictine of Solesmes, Founder and First Superior of the Abbey of Avey. PARIS, Rue de Seine, Sept. 27, 1869.

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DUE 1889.
PRINCIPAL AND INTEREST PAYABLE
IN GOLD,
INTEREST AT SIX PER CENT.
COUPONS MAY AND NOVEMBER.
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This road runs through a thickly populated and rich agricultural and manufacturing district. For the present, we are offering a limited amount of the above Bonds at
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